

THE

REHEARSAL.

1. The true Method to Escape *Drubbing*. Which *Tutchin* has not Observ'd.
2. His Beastly *Slandering* of *Women*, even of the Greatest *Quality*.
3. The *Im-Morality*, as well as *Ill-Manners* of this.
4. The *Law* Punishes *Aspersions*, tho' they be *True*.
5. The Notion of *Tutchin* concerning *Liberty* and *Property*.
6. The *Law* Secures the *Meanest*, Behaving themselves as they Ought.
7. The *Law* Reaches not several *Affronts* in Point of *Honour*.
8. Of a *Court* of *Honour*, or something *Equivalent* to Cure this.
9. How both *Duelling* and *Drubbing* have been Banish'd out of *France*.

SATURDAY, March 15. 1706.

(1.) *Country-man*. **T**HE *Observer* of the 19th past, N. 97. says, *Master*, That you will never meet with his Fate, you have so many Friends at Court.

Rehearsal. I hope I have Friends every where. For I have Deserv'd no other. I keep a Guard upon my Tongue, as to say Nothing that Borders upon any *Prophaness*, or any *Indecency*; So to make no *Personal* Reflections upon any. My business is only to Fight against *Wicked Principles*. But I meddle with no *Persons*, otherwise than as that Cause is Concern'd, nor any further than the Cause is Concern'd. Not to Rake into *Families*, and *Personal* Miscarriages, as the *Observer* makes it his Constant Custom; Whence comes all his *Drubbing*, not from any Weight in his Arguments. And I dare say he had Escap'd *Drubbing* to this Day, if he had but Learn'd that Lesson in our *Catechism*, to keep his Tongue from *Evil-Speaking*, *Lying*, and *Slandering*! But perhaps it is not so in the *Assemblies* *Catechism*. Or he has Forgot it. For when his *Vein* of *Slander* is up, he Spares neither *Age*, *Quality*, nor *Sex*. How many *Women* has he Traduc'd by Name? He calls one a *Fox-Bitch-Whore*. If she was of his Acquaintance, and he spoke from his own Knowledge, it shews what Company he keeps. But if he knew her not, it shews what *Liberty* he gives his Tongue, without Regard to *Truth* or *Falseness*; And likewise how Genteelly he has been Bred, to Express himself in this Decent fashion! Did he Learn this Flower of *Rhetorick* at the *Private Academy* in *Stepney*, where he Boasts he was Educated?

(2.) But, Mr. *Tutchin*, *Women* are Resenting things, especially where their Reputation is Concern'd. And few are so Desirous, but have some to Revenge their Quarrel. And you have Reason to be Thankful that you have Escap'd a *Drubb* these many Years that you have Follow'd this Trade, without Respect of *Persons*. Have you forgot how you Accosted a *Lady* of the Greatest *Quality*, with the Complement of Calling her *Madam Proserpina*, and a *Witch*.

(3.) But besides the ill *Manners*, and *Clownishness* of this Method, ther is a much Higher Consideration, if you wou'd think of it, that is, That it is a downright *Immorality* and a Sin to Blast the Reputation of any, Where ther is not a Necessity for it, as in *Legal* Prosecutions. And where the Person is of High *Quality*, or in Great Post, ther is another Offence in it, of the most Pernicious Consequence, which is, the bringing the *Distinctions* and *Orders* of Men into Contempt, with which *Liberty* Allow'd no Government whatsoever can Subsist.

And have you not been Outragiously Guilty of this? What Rank or *Quality* of Men or Women have you mis'd, from the Highest to the Lowest? And can you think to Escape *Drubbing*.

(4.) *Country-m*. But suppose what he says were True, ought not the *Laws* then to Protect him, tho' he spoke of a Great Person? Is any Subject so Great as to be Above the *Laws*?

Rehears. No, *Country-man*. ther is no Subject but is Lyable to the Law. But then the Law has Appointed the Method in which such Person ought to be Try'd, and the Proper Judges.

But the Law will not Allow *Privat* men to *Asperse* and *Vilify* those in Post and *Quality*, tho' their Accusations were True. Therefore in an *Action* of *Scandalum Magnatum*, it is no Defence, if you cou'd Prove what you said was True. You are Under the Penalty of the Law notwithstanding. And it is a wise and a Good Law. For *Private* men are not Judges of their Superiors. This wou'd Confound all Government. And the Honour and Dignity of our *Governors* is to be Preserv'd, without which they cou'd not Govern, nor wou'd they be Obey'd as they ought to be, if they were Render'd Contemptible to their Subjects; Which is Unavoidable, if they are Suffer'd to be Traduc'd by Every *Private* Person, and Expos'd all over the Nation.

(5.) *Country-m*. This Confounds all the Tattle of the *Observer* about *Liberty* and *Property*, as if it were the *Liberty* of the Subject

jest to Vilify and Asperse every one they Pleas'd, even their Governors and Superiors. And Tutchin has taken Abundance of this Liberty and Property with all sorts of People.

But, Master, if any find themselves Aggriev'd by his Tongue or Pen, ought they not to Sue him at the Law, and not take the Remedy at their own Hands, in this Drubbing way? Do's not the Law Protect every the meanest Subject, in his Person, Liberty, and Property?

(6.) Rehears. Yes, Country-man, and God forbid the meanest Man shou'd not be so Protected, even to a Chimney-Sweeper. But then the Chimney-Sweeper ought to Behave himself as Becomes his Condition. If he shou'd Dash his Soot-Bagg Cross the Teeth of a Gentleman, it wou'd be Hard to Expect the Gentleman shou'd take it Patiently, and Waite to see what Remedy he cou'd get at Law. There are some things too Hard for Flesh and Blood to Bear. And none more Insufferable than a Foul Tongue.

(7.) And the Law has not sufficiently Provided for several Affronts as to Point of Honour, which Custom has made; and made it Dishonourable to seek a Redress at Law. As if an Officer in the Army shou'd bring his Action at Law for the Lye being given him, what Remedy wou'd the Law give him? And he might happen to be Broke for a Coward, for not Righting himself. This is a Hard Chapter, my Masters, That a Man may not only Lose his Honour, but his Livelihood too, for obeying the Law, and yet be Punish'd if he Break it!

There are several Words that are not Actionable at Law, and yet are Great Affronts, and so Esteem'd by every Body. What Remedy has a Man in this Case? And a Man's Reputation is as Dear to him as his Life. And ought to be Protected as well as his Life, his Liberty and Property; And is the Chief Part of his Liberty and Property. And if this be thus Expos'd out of the Verge of the Law, he must either sit down Content with all the Ignominy can be Cast upon him, or Right himself, and Transgress the Law.

(8.) Country-m. I have heard much Talk, Master, of what they Call'd a Court of Honor, for Remedying Abuses of this sort. And that it was set up in the Reign of K. Char. 1. But that it was Clamour'd against, and Call'd an Arbitrary thing. And that many Abuses were Committed in it.

Rehears. For the Abuses I have nothing to say. If ther were such, they ought to be Rectify'd. And what Court is ther in the World, wherein ther have not been Abuses? But I think the Design was Good. And if a Bill was brought into Parliament to Provide some Remedy for these sort of Defamations, such as in their Wisdoms shou'd be thought fit, I humbly Conceive it wou'd be of Great Benefit to the Nation, and Conduce much to the Peace and Quiet which is so Desirable among Us. These Foul Mouths are the Wind, which Trouble our Sea, and Blow it into a

Tempest. They have Legion'd our Parliament it self, and Aspers'd the whole Ministry and Administration. I may therefor well Bear my Part in this Persecution of the Tongue. And I speak for others more than for my self.

(9.) The French King, with all his Power, had not Remedy'd Duelling in his Kingdom, if he had not at the same time he Forbade it, provided effectual Redress for those who were Injur'd in their Honour. The King is the Fountain of Honour, and Consequently the best Judge of it. And it is below no Subject to seek Redress from the King, or from those whom he shall Appoint for that Purpose. But if ther be no Provision of this sort made, in vain will the Terror of Law's Restrain those Men from Righting themselves, whose Honour is Dearer to them than their Life. And we have heard as Remarkable Instances of the Just Severity of the French King in Punishing those who offer'd any Affront to another, as of those who Presum'd to Right themselves, Contrary to his Commands. He has Broke General Officers for this. It is Lawful to Learn Good from an Enemy, and no man but must Commend his Justiciary Administration, in Ridding his Country not only of Robbers on the High way, but of those worse Robbers, who Attack mens Reputation. And by this means has Civiliz'd his People beyond any others in Europe, and has Alter'd the Strain of Honour, that it is thought Brutal to offer an Affront, and not Dishonourable to seek Redress from their Prince. And Mean men are Restrain'd from Insulting their Superiors, which Prevents Drubbing as well as Duelling. And this I take to be true Liberty and Property, and it Preserves Peace and good Order among Men. And I have said thus much of it, to see if a Method may be found out to Procure the like Good Effects among Us. And to put a stop to these Foul Tongues, which Disturb the Peace of the Nation, and of Private Families. And even Force men to take Remedy at their own Hands.

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